

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

[DEC.  
pected by  
was now  
distinct,  
brandy,  
pleased  
return ap-  
his own  
degrees  
g and re-  
neglect-  
cessive  
e to the  
f in the  
take his  
ntemper-  
ber re-  
plonged  
irst for  
e was a  
he so-  
himself  
ook his  
oon the  
ss rat-  
re you  
to be  
want to  
ormed,  
e great  
s best  
tached  
tion to  
human

No. 29.

NEW-HAVEN, DECEMBER 20, 1823.

VOL. VIII.

## MISSION AT BOMBAY.

*From the Missionary Herald.*

### VARIOUS INTELLIGENCE.

LETTERS have been received from the missionaries at this place, bearing date from January to April last.

Mr. Nichols writes, that the boarding school taught by Mrs. Nichols consisted of sixteen scholars, for whose instruction a compensation was received. The profits of the school, from the April preceding, had been sufficient to support Mr. Nichols's family, including four charity children, and to pay his house rent. There are four other charity children in the family, supported by the benevolence of Christians in this country, and two orphan daughters of a deceased English officer, for whose maintenance a moderate allowance was secured by their father. The care of these twenty six children, in regard to their instruction, food, clothing, &c. &c. falls very heavily upon Mrs. Nichols; yet she assumes it cheerfully, under the full persuasion, that her labors of this kind, tend directly to promote the great object of the mission. "The school," says Mr. Nichols, "though it requires incessant labor and care, is a very pleasant one. The children are lovely and promising, and appear to good advantage, when compared with those of their own age, in America."

In December last an examination of the school took place, at which most of the parents were present, and were evidently gratified by the specimen of improvement which were given. An association had been formed among the scholars to support by their voluntary donations, two children in Ceylon; and this plan met the cheerful approbation of the parents. The children to be supported were, at the instance of their young patrons, to bear the names of the two deceased children of Mr. Nichols. One gentleman, who was present, wished to support a child to bear a favorite name; and a native Parsee has engaged to support another. Thus, the design of rescuing children from heathenism, and placing them where they will receive a Christian education, commends itself to the minds of men, wherever it is fairly proposed.

Several of the children, supported by charity in Mr. Nichols's family, are very docile, obedient, and apt to learn. Among the boarding scholars the following rare

instance of proficiency is mentioned. A female pupil eleven years old, (Secretary of the Juvenile Association above described,) in two days committed to memory the whole of Emerson's Historical Catechism, containing five hundred and sixteen questions; and, in the evening of the second day, repeated the whole, without the mistake of a word.

Tannah is a growing place. Mr. Nichols has experienced many kindnesses from the European residents there, and has often been useful to them by translating official papers for them. He expresses the opinion, that missionaries should seek retirement and seclusion from European society, and be devoted to their appropriate work among the natives. There seemed to be peculiar encouragement to labor among the people of Chand-nee.

The Rev. Mr. Jeffreys, (chaplain on the Bombay establishment,) has been exceedingly kind to Mr. Nichols and his family, ever since the acquaintance was formed. This gentleman, after a careful inspection of records, with reference to the average length of life, among the Company's civil and military servants in that Presidency, has come to the result, that the average life of a soldier in that climate does not exceed five years. Next to them, in point of shortness of life, are physicians and surgeons of the army; next, officers, missionaries, gentlemen in the civil service, in the order here stated; and last of all, chaplains the average length of whose lives does not exceed eight years and a half. It is to be considered that nearly all Europeans, who go to India, commence their residence there when young; that is, from sixteen to twenty-five years of age.

As a counterbalance to this mortality, it ought to be mentioned, that Mr. Townley, a very distinguished missionary in India, argues strenuously that one year's missionary labor at the present crisis in that part of the world, will be found at last to have accomplished more for the cause of Christ, than ten years of ministerial labor in England.

From the semi-annual pecuniary accounts of the mission it appears, that the boarding school of Mrs. Hall, for the six months preceding last January, had afforded an income, which had been credited to the mission, equal to the stipend of Mr. Hall for the same time.

As the time of the missionaries and their wives is all devoted to their great work, either directly or indirectly, the emoluments derived from their subordinate labors, such as teaching, printing, &c. &c. are placed to the credit of the mission.

A letter, addressed by Mr. Graves to his wife, has been received since she sailed, and opened according to a request which she left. It is dated April 14, 1823, and mentions, that the chapel is nearly completed, and would be speedily opened for public worship.

We make the following extract, containing an account of Mr. Graves's evangelical labours.

"When I last wrote you in February, I had not long before recovered from a sudden, but mercifully short attack of fever; and was then about to take a tour of a month on the continent. That tour has been taken. I went first to Panwell, and then, by a circuitous route, to Rawadunda and a little beyond, returning by Allabag and Tull. As we are not allowed much time on the continent, I felt bound to fill up the time I there enjoyed in obeying the great last command of our precious Savior. I therefore walked not unfrequently under the scorching sun at noon; and its reflection from the ground was many times not a little annoying. But I was very mercifully preserved in quite vigorous health. I undoubtedly said more for Christ than daring any other month of my life, and to much greater numbers; for I invited the people together three or four or five or six times, in different places, daily. I was in general received kindly and heard with attention—not once obliged to lodge without a shelter. I had evidence enough of the opposition of the natural heart, and the strength of idolatry; trial enough of my meekness and patience; and great cause to mourn over so many thousand perishing souls, not inclined to receive their only remedy. But yet the pleasing fact was obvious, that truth approves itself to the conscience."

"I had great occasion, as I ever have, to mourn my own want of love to Christ, and tender pity for the souls of the heathen. Yet, on the whole, it was a happy month; and I am not without hope that some fruit will appear in eternity."

The Bombay government had forbidden the distribution of tracts, &c. beyond the Ghauts, that is, the mountains near the coast. Mr. Hall was preparing a memorial on the subject; and, it was hoped, that

all restrictions would be taken off. However that might be, the missionaries were desirous to execute their high commission as extensively as possible.

A letter from Mr. Garrett, dated April 19, mentions the fact, that Mr. Mitchell, from the Scottish Missionary Society, had not been allowed to settle at Poonah, but had fixed his residence at Bankote, on the coast.

*From the American Missionary Register.*

#### UNION MISSION.

*The Superintendent to the Domestic Secretary—August 18, 1823.*

The journal for July is transmitted by the present opportunity.

This day, the Osage chiefs and warriors pass by us on their way to Fort Smith. They take with them the murderer, whom they are to deliver up to the commanding officer at the Fort, in order to settle their differences with the Cherokees. This murder was committed last winter, as mentioned in our journal for January. After so long a time, they have agreed to take the criminal to the Fort. Should they settle this delicate business, and heal the breach, the prospect of our usefulness in this nation may be considered as brighter than at any former period since our arrival. The present crisis is, therefore, particularly interesting. Thus far we see the hand of God displayed. More has been done towards a settlement of the differences than we had expected. Although the agent has been faithful and judicious, yet it is the Lord's doing; and we indulge the hope that He will not leave this poor people to themselves, but will finish the work in righteousness.

#### Communion Sabbath.

*Lord's Day, May 4.*—Jesus invites us to feast upon the symbols of his body and blood. Yes! fountains of our Saviour's love are open in the wilderness, and refreshing pools in the desert for the Heathen also. Instructed from 2 Cor. vi. 14, and Matt. xviii. 16, as well as by the sacred use of these precious memorials, concerning the relation in which we stand to each other, and to Christ, our Almighty Head.

#### Indian Labourers.

*Monday, May 5.*—Our Osage labourers continue to work with a degree of patience which exceeds our anticipations. They begin to set a value on manual labour, as we are punctual to pay them. One re-

spectable old man said—"My people told me that if I should work I should become a woman; but look, I am a man still, and can now clothe my children handsomely, while those who are lazy are poor and vicious."

#### *Emigration to the South.*

*Saturday, May 10.*—Four men called, on their way to the Missouri. They are about to remove their families to the Spanish country. The immense tide of emigration which, for many years past, has been rolling westward, has now begun to turn its course to the South; and, sweeping the foot of the Rocky Mountain, has entered the Mexican empire. What record may probably be made of its progress after a lapse of thirty years!

#### *The Rainy Season.*

*Wednesday, May 14.*—We have been able to make but little progress in our ploughing and planting for two or three weeks past, in consequence of the almost incessant rain. The rainy season commenced uncommonly early this year. In this country, as in Africa and other eastern regions, we have had, although not perhaps to so great an extent, distinct rainy and dry seasons regularly in the summer. The rain has generally continued from four to eight weeks, during which period travelling and the cultivation of the soil have been always much impeded, and often entirely prevented. Although, in the present season, we had, previous to the rains, ploughed and in part planted one hundred acres, yet we fear we shall not realize so extensive a crop as we had anticipated.

#### *Visit from the Indians.*

*Tuesday, May 27.*—Between one and two thousand Indians arrived this day on their way to their hunting ground. Their importunity for us to store their property occasions us much trouble. Clamore behaves with great dignity and propriety in restraining his men from doing mischief.

*Wednesday, May 28.*—Exhibited to Clamore our various improvements—the different parts of the mills and their appropriate uses; the spring-house, lime-kiln, and the plantation generally. He seemed surprised and pleased. He said that he could now comprehend the nature of our business more perfectly than ever before. He now began to think that he should live to see the full accomplishment of our wishes. He believed that his children, when they should see and under-

stand the use of these things, would adopt our habits. He added—"Don't be discouraged, my son; my people will soon see the superior advantages of your way of living."

#### *Close of the Month.*

*Saturday, May 31.*—In closing the journal for this month, we are happy to state that we have now twelve Indian children under our care—eleven in the school, and one learning the blacksmith trade; and five families living near to labour with us. From two to six, and sometimes a larger number of Indian women and girls, not otherwise connected with us, have, for several months past, been labouring at the various branches of domestic business. From three to fifteen men and boys at a time have been employed in the field; and some are asking very interesting questions concerning our God and our religion. This is the Lord's doings. From these facts, whatever dispensations of Divine Providence may be in store for us or for this bewildered nation, we derive much encouragement. Let us rejoice and praise God for "the day of small things;" and hope, and pray, and labour patiently and diligently for the future.

*Wednesday, July 2.*—Finished raising our mill-frame, which we commenced yesterday. Several travellers, who providentially happened here, kindly consented to stay and assist us in this heavy job. Without their aid, we should probably have found it very difficult, if not impossible, to raise the building. The business was closed with a short address, expressive of our thankfulness, together with singing and prayer. Several Indians were present at the raising, but, instead of assisting, they ran to a distance for fear of danger. While all were engaged at the mill, our smoke-house took fire and burnt to the ground.

#### *Scarcity of Provisions in the Territory.*

*Friday, July 4.*—A great proportion of the inhabitants on the Arkansaw are suffering for the want of bread. This is especially the case west of Fort Smith. Messrs. Saunders and Bean, at the Saline, having made earnest application for some of our flour, we agreed to lend them five barrels, which are to be returned next winter.

#### *Return of the Superintendent.*

*Thursday, July 10.*—Brother Vaill arrived this morning at day-light, after an absence of seven weeks. He descended

the river in a canoe, as far as the post of Arkansaw, and returned on horseback. In consequence of the flies on the prairies, he has been obliged to travel most of the way in the night. He brought more than thirty letters for different members of the family, besides three from Mr. Lewis, the Domestic Secretary. Of these official letters, one was dated in December, 1822, and the others in March and April of this year. There was also a letter from the Domestic Secretary to Mr. Chapman, and another from the Female Missionary Society of Georgetown, in the District of Columbia. He also brought upward of sixty numbers of various religious publications from New York, New Haven, and Boston. After a dearth of eight months, in which scarcely a scrap of intelligence had been obtained, the arrival of these packages is like cold water to a thirsty soul. Brother Vaill met our supplies on the river, and found the iron for the mills at the mouth of White River. It was landed a few days after our boat from Ohio had passed, and is now under way in another boat. He preached a number of times during his absence, distributed a quantity of Tracts, and received from Governor Miller a donation of ten dollars to the mission.

At Dwight, Brother Vaill found a school of fifty-seven children, all doing well. Among the number is a little Osage girl, of about six years of age, who was taken prisoner by the Cherokees in the autumn of 1821. She was afterwards purchased for a trifle from the Cherokees, by a base white man, and conveyed away as a slave; but by the vigilance and kindness of Governor Miller, she was redeemed, and placed in the school at Dwight, with the intention of our receiving her as soon as we think it prudent.

We would express our thanks to God, that brother Vaill has been preserved in health, and prospered in business, in his long and tedious journey.

#### *An Osage Foundling.*

**Wednesday, July 16.**—A little Osage female, about fifteen months old, weak, helpless, and destitute, was found near our door. It seems that the mother left the child last evening, at the instigation of her husband, a step-father, who, it is said, has frequently abused it. This is probable, as it bears evident marks of violence.

#### *Progress of the Permanent Buildings.*

In consequence of the embarrassed state of the funds, the managers, early in the last spring,

found it necessary to arrest the progress of permanent buildings both in Union and at Harmony, and to urge the observance of the most rigid economy in every department of the missions. In allusion to these instructions, the Journal, under the date last quoted, thus remarks:—

After a due consideration of the late instructions from the Board, we resolved to restrict the job of brick to sixty thousand, which are already under way, and which will be completed in a few days. The brickmaker has expressed his willingness to relinquish the remainder of his contract. Although the mill comes within the scope of our instructions, yet we find it indispensably necessary to proceed and complete it; as the work is already under contract, and in great forwardness; and as it will be of immense use in saving expense to the mission.

#### *Expenses of Transportation.*

It will be recollectcd by the readers of the Register that the transportation of supplies to this station, during the last year, cost the Board nearly one thousand dollars. With the hope of diminishing the expenses of transportation, the experiment has this year been made of purchasing instead of chartering a boat, and of hiring hands to navigate it to the station. This measure was suggested by our missionaries at Union, and carried into execution by our active Board of Agency at Cincinnati. As we learn by the following extract from the Journal, it has produced a satisfactory result:—

**Friday, July 18.**—Sold our keel-boat for one hundred and forty dollars. It cost one hundred and fifty in Ohio. The whole expense of bringing our supplies from Ohio does not exceed four hundred and fifty dollars, which saves, in comparison with our last year's freight, at least five hundred dollars. Had the iron from New-Orleans been at the mouth of the river in season, it would have been brought up without any additional expense.

#### *Addition to the School.*

**Monday, July 21.**—Received two children, whom we have named Philip and Margaret Milledoler. The boy is about ten years of age, and the girl about six. The parents of the little child which was found near our door on the 16th instant, have returned from their hunt. We claimed the child, and the mother willingly gave it up. The step-father was ill-natured, and appeared to be glad to get rid of his charge. It is adopted by sister Johnson, and named Theodocia.

**Tuesday, July 22.**—Total eclipse of the moon. The Indians say that the moon is dead. They regard the eclipses of the sun and moon as ominous of some approaching calamity.

## GREAT OSAGE MISSION.

*First attempt to translate the Scriptures into the Osage Language.*

**Saturday, June 14.**—Last evening brother Montgomery returned from the Indian village in the enjoyment of good health. The Indians had gone for a few weeks to their hunting grounds. An attempt has been made by Mr. Williams, the interpreter, to translate a few chapters of Scripture into the Osage. With how much success and correctness, we are scarcely prepared to determine. We would hope, however, it is good.

**Thursday, July 10.**—We were gratified yesterday with having three children, two girls and a boy, committed to our care. Their mother is an Osage, and their father a half breed. The Indians continue to visit us, complaining of the scarcity of game, and not a little pleased with being able to buy corn, meal, and lard, for their subsistence.

**Friday, July 11.**—Three more children, two boys and a girl, were committed to us to-day. The mother appears like a miserably poor forsaken woman, having no husband, and but few relatives. The whole tribe are talking about returning to their former village, near the station. But nothing, it would seem, but absolute starvation will compel them to cultivate the soil. The want of game, and the encroachments of other tribes upon their hunting grounds, will soon leave them no other alternative than to labour or starve. Surely, if the Lord intends that a remnant of this people shall be saved by our instrumentality, we came not a moment too soon to place before them the means; for, without these means, they must, in a short time, undoubtedly be destroyed.

**Thursday, July 31.**—In closing this month, we have to record that only two of the family are sick, and these are children indisposed with the intermittent. On reviewing the tokens of mercy with which we have been surrounded—recovery from sickness, preservation from death, and the brightening prospects of the mission, we have reason to persevere with increasing zeal in our Master's cause, and to trust in his gracious promise, that we shall, eventually, reap, if we faint not.

## PALESTINE MISSION.

*Rev. Mr. Bird and Goodell to the Rev. Dr. Macaulay, of the city of New York.*

MALTA, June 10, 1823.

Rev. and Dear Sir.—The kindness of our New York friends, both while we were

at New York, and since our departure, has been affecting to our hearts. We hope it may deeply humble us under a sense of our unworthiness, while it strengthens us to persevering labours, in the confidence that we are not labouring alone. We pray that, through much grace from on high, we may be enabled to discharge the important duties of our station in a manner acceptable to the Lord of Missions, as well as our friends and patrons at home. We shall feel a peculiar happiness in giving, from time to time, such facts relating to our mission as we shall judge likely to be interesting and useful; and, for a reason too obvious to be mentioned, shall consider ourselves at liberty to write to New York with more freedom and minuteness than elsewhere. The present communication is designed to present some facts illustrative of the state of the Catholic religion in this island.

The number of priests and other ecclesiastics in this city is variously estimated, as 1 to 15, and as 1 to 30. One cannot walk the streets without constantly meeting them. The number of churches is between 20 and 30, of which some are very large and splendid. They are kept open every day, for the inspection of the curious, and for the ceremonies of the superstitious; and what is singular, these two different classes of men can attend each to his own object, side by side, or face to face, without any mutual interruption. These public prayers, before some image in the churches, we are told, is, generally speaking, the only obedience the Catholics of this region yield to the command of our Saviour—"when thou prayest, enter into thy closet, and when thou hast shut thy door, pray," &c. The constant ringing of bells for religious purposes, the frequent *festas*, or holidays, commemorative of some event in the recorded or traditional history of the Church, the frequent religious processions, and the daily passage of the *host* to some dying man, all together make an imposing show of piety, and impress the vulgar mind with a sense of the importance, if not of religion itself, at least of religious ceremony. But it is painful to discover, through all this outward exhibition, a hollowness of heart, which forcibly reminds one of the "whited sepulchres" spoken of by our Saviour. In reciting their formulæries, it is a common thing for the priests to smile among themselves like children, when any one blunders or speaks with a singular tone of voice. Nothing is more frequent than, when the host is brought to the door of some dying person, and when

all in the street, who are near, are upon their knees, to see the younger lads, even in that posture of reverence, sporting or quarrelling, as the case may be, with none to quiet or check them. And in the most solemn procession of the year, the anniversary of the crucifixion, in the very presence of all the crosses and bloody images of Christ, which are of such mighty efficacy in assisting the Catholic mind to bring up the scenes of the Gospel history, few appeared solemn, many indulging themselves in the levity of a mere *agricultural show*, and even some of the priests were seen evidently passing their jests with each other, in the midst of the procession, and in open sight of the multitude.

Since being here, we have heard but two Catholic sermons. They seldom preach. The former of these sermons was in praise of the Virgin Mary, accompanied with a high degree of vociferation and of action. The second was similar in manner, but the subject was the character of Christ. The speaker in this, as in the other case, addressed himself wholly to the passions of the audience. He stood near, and partly in front of an image of the expiring Saviour, and often fixing his eyes upon it, and addressing himself to it, endeavoured to make the same use of it as Anthony did of the body of Cæsar.

The common people are, as you may well suppose, exceedingly ignorant about every part of religion. Saying their prayers in the morning, seems to give them a licence to cheat and pilfer all the day. The Sabbath is a holiday. The priests are exceedingly vigilant to keep all religious tracts and Bibles out of the hands of the common people, and the people themselves seem very well contented that their responsibility should lie entirely on the shoulders of the priests. Ask a common man about the doctrines of the Church, and he says he knows nothing about it : " This is no business of mine, but of the priests." Let one fact suffice to show the extreme ignorance and thoughtlessness of the Maltese. A man much above the middle rank was lately conversing about Jerusalem, and asked very soberly and sincerely whether the sepulchre and bones of our Saviour were still to be found there !! Strenuous efforts have been made of late to injure the Bible Society here. The Government have been obliged to listen to the complaints of the bishop, as he has to those of his priests. The matter has been referred to England for a decision. We indulge the hope that such a decision will be given as shall open the door

still more widely for the circulation of that Book which these pretended Christians are pleased to call *accursed*, and a *book of the devil* ! The Lord have mercy on them. But all are not of this character. We could mention the bishop and some of the priests as being much more liberal on the subject of the Bible. We can expect to do but little good among the Maltese here, unless we should stay a year or two longer. Our preaching is altogether to the English. They fill our large chamber every Sabbath morning and evening, and are very attentive. Let us have your prayers that the Word of God may have free course and be glorified, even as it is with you.

Our friends can write us, directing to the care of B. Henry, Esq. Gibraltar, or Messrs. Raband, Brothers & Co., Marseilles, as well as to Malta directly.

*From the Home Missionary Magazine.*

#### HOME MISSIONARY SOCIETY, ENGLAND.

##### A VISIT TO ONE OF THE SOCIETY'S STATIONS.

Mr. Editor,—Although the particular events which are to usher in the glory of the latter day are still involved in obscurity, we are, nevertheless, justified in the inference which a review of the course of divine providence suggests, that renewed and multiplied exertions accompanied by fervent persevering prayer, will precede this glorious period when an enlightened universe shall exclaim—The kingdom is the Lord's and he is the governor among the people.

As a means of accelerating this infinitely important state of things, your Committee have wisely directed the attention of the members of Christian churches to the duty of especial supplication for the interests of Home as well as Foreign Missions, which are so intimately connected, that it is evident nothing is now wanting for the extension of Messiah's kingdom in Britain and in heathen lands, but the pouring out of a spirit of prayer upon believers in our Lord Jesus Christ.

As a christian family, it has been our privilege to unite these objects, and we infer this to have been the intention of the Great Head of the Church, from his precepts as well as from his benevolent example, and also that nothing brings us nearer to the print of his steps than a dedication of soul to promote his glory both at home and abroad.

Acting under this conviction, we avail

ourselves of the first opportunity of visiting one of your

*Home Missionary Stations;*

and here indeed we found that the kingdom of heaven had suffered violence, and we are indulged with another striking instance of the success of importunate prayer. Accompanied by a prudent and zealous friend, whom providence had placed in the vicinity of your agent's sphere of labour, we entered a building not long since used as a

*Theatre;*

Here, instead of the unhallowed song and the noisy declamation of fellow mortals, self-degraded by their employment, we heard the hallelujahs of the rising race to Him who, we trust, will render them the early monuments of his mercy and the trophies of his love; there we observed the devoted instructor leading the children of his charge to Him who is the Way, the Truth, and the Life. After lifting up our hearts in fervent entreaty that this building, which had once been the school of sin and folly, might henceforth be indeed the school of piety, and of all that is lovely and of good report; we adjourned to a distant

*Village Sunday School.*

Here in a neat and retired cottage, ninety-eight children were assembled, but the place being of small dimensions, the interesting group were confined for room; some therefore stood on the forms and on the table, while the stranger reminded them of Jonah, Obadiah, Timothy, and of others, who feared the Lord from their youth. The order that prevailed and that attention that was excited, encouraged his expectation, and animated the teachers to perseverance in these works and labours of love. After enjoying this scene, we cheerfully bent our course to another

*Sequestered Cottage.*

This was, indeed, a Bethel: the cottage belongs to a poor and aged man, to whom the word of the Lord, through his effectual blessing had become precious, just after the Missionary's arrival amongst them. The cockpit, where in the former depravity of his hardened heart he had often exulted in scenes fittest for spirits infernal, has been converted by him to other and nobler purposes. Soon after his heart had been touched by Almighty grace, the children of the village became the objects of his solicitude; and although near seven-

ty winters had passed over his head, he entered into the toilsome but honourable work of Sabbath instruction with all the fire and zeal of youth; and such is the influence which his now exemplary conduct has produced amongst his neighbours, that they have refused the enticements, and disregarded threats of rank and office, preferring to commit the instruction of their children to one, whose uniform concern for their good, so well qualifies him for the work. After hearing an excellent sermon, from a laborious Missionary, who had travelled far to dispense amongst these villagers the word of life, we examined the progress the children had made, and expressing our satisfaction with their improvement, and the pleasure we felt in observing old age thus employed, he exclaimed. "Ah, sir, while I have a leg to stand on, and eyes to see 'em,' I trust I shall always be found at this post—the children larn so bravely, and can read so finely, that I warrant none can match 'em' for miles around. I have had much forgiven,—and oughtn't I to love much?" Surely, we exclaimed, this is, indeed, a brand plucked from the fire. After bidding him "God speed," we prepared for attending the

*Home Missionary Chapel.*

In this place, as the day of rest returns, "the trumpet of the Gospel sounds with an inviting voice." Here are assembled numbers of once perishing outcasts. Here now ascends the fervent petition, that amongst them, also, the word of the Lord may have free course, and be glorified. In numerous instances, a pleasing change appears to have been produced; and although some slight reduction as to numbers has been made by the persevering exertions of . . . . . who had visited almost every house, and laboured to persuade the inhabitants that at the church, and at the church alone, the true Gospel was preached, yet even this, as might have been expected, is turning out for its furtherance; several have since returned to richer pastures; and others, who, Gallio like, had cared for none of these things, have been led to make enquiries and comparisons, and the result is, that they now attend as regularly as the doors are opened. After service, we felt it our duty to correct some

*Misconception of the Objects of the Society;* and accordingly stated to the people, that the society had no enmity against the evangelical clergy, nor would ever interfere with their praise-worthy labours; that where the doctrines of the reformers, as

embodied in the articles and liturgy of the Church of England, were proclaimed, *there it sought not an entrance*, but sincerely exclaimed, "Grace be with all them who love and preach our Lord Jesus Christ in sincerity :" yet, at the same time, acting under the conviction that souls were immortal, that in *thousands* of villages and hamlets his name was yet unknown, as the foundation of a sinner's hope, the Committee had resolved, in dependance on his gracious aid, to persevere in their labours, till every city and town, village and hamlet, yea and every cottage shall be visited with those tidings by which *alone* a ruined world can be restored. On the following day, agreeably to arrangements made, the

*Children of the Village Sunday Schools*, escorted by their respective instructors, entered the Missionary Chapel. The order observed in their march through the villages, and the cheerfulness of their countenances when assembled, rendered it a truly exhilarating scene, especially when contrasted with the recollection of what they once were, prior to the existence of the society, sunk in ignorance, and surrounded by examples of vice and misery. Of the Saviour's willingness to receive little children, they had never heard ; and, but for their rescue by the society, they were destined to launch their little barks on the tempestuous ocean of human life, without a pilot to direct them to him who alone could steer their course over its bosom to a tranquil and happy haven. These were subjects for grateful review, and the progress they evinced in their examination justified the most sanguine hopes of some of them, at least, becoming the future ornaments of our churches, and contributing to the moral health of our apostate world. After they had partaken of some refreshment, and received the reward to which they were so well entitled, they were dismissed to their respective dwellings. In the evening, we had the pleasure of attending the

#### Village Prayer Meeting

in the missionary house. Here were collected together men, who, like the apostle of the Gentiles, once breathed out threatenings against the disciples, but who were now uniting their supplications that the Most High would send out his light and his truth. The interests of the society, its rapid progress amongst their unenlightened neighbours and countrymen, were also remembered with holy fervour ; and we

retired from this house of prayer, rejoicing that these evidences of a new creation in their souls had been still further confirmed by the marked alterations of their character, and the purification of the moral atmosphere within and around their habitations—truly, this is the Lord's doing, and it is marvellous in our eyes.

Although the above sketch is considerably longer than was intended, is it only a brief outline of what has been accomplished in other villages which form the sphere belonging to this Missionary station ; but it will surely be sufficient to secure for our Home Missionary districts in general, the inspection of Christians of the metropolis, and for perpetuating amongst the children who may accompany them, in these times of refined pleasure, a spirit of restless solicitude for the fallen of our country, which will never cease its exertions, till Britain be wholly subdued by him whose right it is to reign.

H.

#### FROM IRVING'S ORATIONS.]

##### *What they lose who die without a living faith in Christ.*

" You lose God's presence in which all creation rejoiceth. You lose God's capacity to bless you with his manifold blessings, which the cherubim and seraphim can speak of better than a fallen man. You lose the peace and perfect blessedness of heaven, which from this earth we can hardly catch the vision of. Have you suffered spiritual oppression and drowning from fleshly appetites ? freedom from this you lose. Have you groaned under the general bondage of the creature, and called for deliverance ? this deliverance you lose. Have you conceived pictures of quiet and peaceful enjoyment amidst beautiful and refreshing scenes ? the realities of these ye lose. Have you felt the ravishment, of divine communion, when the conscious soul breathes its raptures but cannot utter them ? the eternal enjoyment of these you lose. What Adam and Eve enjoyed within the unblemished paradise of Eden with the presence of God—you lose. What Peter and John felt upon the mount of transfiguration, where they would have built tabernacles and remained forever—you lose. Can you think of this world's fare with contentment ? If you are wicked, how do your sins find you out, or overhang you with detection. If you are holy, how your desires outrun your performance, and your knowledge your power ; how you fall, are faint, are backsliding, are in darkness, are in doubt, are in dismay ! You

are not content with this world's fare, you long after something higher and better; hence the perpetual cheering of hope, and instigation of ambition, and thirst after novelty, and restlessness to better your condition. When man cometh to wish, to expect, to labour or care for nothing higher or better than the present condition, he is supremely miserable. God hath left these witnesses within our breasts out of whose mouth to convict us; he will say, 'Ye strove after something happier. 'Twas the labour of your life to reach it. I let down heaven's glory to your eager eyes. You put it away; therefore be it put away from your habitation forever. Oh, ye who labour by toil and trouble to exalt your condition, will ye not exalt it far above the level of thrones or principalities, or any name that is named on earth?'

"Would that, like St. John in the Apocalypse I had seen, or like Paul in the trance I had felt, the glories of heaven, that for your sakes I might unfold them! I have spoken of the removal of earthly disasters and embarrassments, which cleave to the lot of the religious in our kind and to the lot of the wicked in another kind. But the removal of these is nothing. I have spoken of the gratification of all Nature's hungerings and thirsting after truth, knowledge, goodness, and happiness. But this is nothing, these distresses, these desires, pertain to a weak and fallen creature. It behoves to speak of the enjoyments and desires of angels—of their fervours, their loves, their communions. But who can speak of them?

"Yet if emblems can assist you, then do you join in your imagination the emblems and pictures of heaven. What is the condition of its people? That of crowned kings? What is their enjoyment? That of conquerors triumphant, with palms of victory in their hands. What their haunts? The green pastures by the living waters. What their employment? Losing their spirits in the ecstacies of melody, making musick upon their harps to the Lord God Almighty, and to the Lamb forever and ever. For guidance—the Lamb, that is in the midst of them, shall lead them by rivers of living waters, and wipe away all tears from their eyes. For knowledge—they shall be like unto God, for they shall know even as they are known. For vision and understanding—they shall see face to face, needing no intervention of language or of sign. For ordinances (through which the soul makes imperfect way to her Maker)—there is no temple in the city of their habitation, to the Lord God Almighty and the Lamb

are the temple thereof. There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever; nay, the very sense hath its gratifications in the city of God; the building of the wall is of jasper, the city of pure gold like unto clear glass; the foundation of the wall garnished with all manner of precious stones; every one of the twelve gates of pearl. Now what means this wealth of imagery drawn from every store house of nature, if it be not that the choicest of all which the eye beholds or the heart is ravished with—that all which makes matter beautiful and the spirit happy—that all which wealth values itself on and beauty delights in, with all the scenery which charms the taste and all the employments which can engage the affections, every thing, in short, shall lend its influence to consummate the felicity of the saints in light.

"Oh, what untried forms of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and though thus figured out by the choicest emblems, they do no more represent it, than the name of Shepherd does the guardianship of Christ or the name of Father the love of Almighty God."

#### NEW-HAVEN, DECEMBER 20.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$261,85 in the month of November. Eight new Auxiliary Societies have been lately recognised.

#### PHILADELPHIA.

It is stated in the "Christian Gazette" that the number of ministers in Philadelphia is far less than is required by its numerous population. "It appears" say the conductors of that paper, "from actual observation and calculation that more than sixty thousand souls in Philadelphia city and county, are at this moment destitute of the means of grace." As in a place which has, for a number of years, contained a flourishing Bible Society, we cannot believe that sixty thousand persons are destitute of the Scriptures, we suppose that when these are represented as destitute of the means of grace, the want of ministers of the Gospel is intended. At this distance we have not the means of testing the accuracy of the declaration, but if by any inadvertence, the deficiency is too largely represented, the statement will be found sufficiently appalling. In most of our cities and large towns, good missionary ground can be found; and it is extremely gratifying to find exertions

made to occupy it. Able and faithful men by imitating the example of the Great Apostle, in preaching from "house to house" will find many ignorant of the doctrines of the gospel, and may be made instrumental in the conviction and conversion of many who would otherwise have remained ignorant of the great salvation.

The gazette observes,

The consequences of the inconceiveable ignorance and vice which surround us, need not be displayed. The mere statement of the fact is sufficient to arouse every latent spark of humanity in the Christian and prompt him to immediate and unwearyed exertion. A society for the support of Missionaries who are to *seek out* these objects of compassion and preach to them of Christ, has been for some time in existence among us. Two Missionaries have been employed, and during the past two years we trust much good has resulted from their labours.—The ignorant have heard for the *first* time of a Saviour—the unhappy victim of false pleasure has been reclaimed from a long train of evil courses, and the praises of God have superseded the midnight orgies of sin.—But a period is about to be put to this pleasing, this noble exercise of Christian Charity—the deluded votaries of dissipation are about to be left to their own devices, and the arm already outstretched to save, is to drop powerless and inefficient, unless the friends of Jesus, so called, prove themselves such, by attempting to rescue this unhappy portion of their species from certain destruction. The operations of this society, are necessarily to be contracted, by withdrawing one of the two Missionaries from the field for want of funds.

*Christian Reader!* shall this be done? *Man!* possessing the common sympathies of man, shall this be done? We trust not—we dare believe not; while one pulse remains, which beats livelier at the recital of a deed of benevolence, while one heart is found warmed with the pure flame of Christian love, we dare believe that something will yet be done for sixty thousand imperishable souls, who are among and around us living without God and Christ, famishing in the midst of plenty, brutalizing themselves on husks, in the garden of gospel exuberance.

The Editor of the Religious Remembrancer, a weekly paper which has been published in Philadelphia for ten years, has, "in consequence of his ministerial engagements," relinquished his editorial labours, and the paper will henceforth be united with the *Christian Gazette and Youths' Herald*.

#### COLLEGE OF SOUTH CAROLINA.

Much difference of opinion appears to exist in South Carolina, respecting the merits of Dr. Cooper, the President of their college. It is stated in a Charleston paper, that the Grand Jury of York District "have presented Dr. Cooper, the President of Columbia College as an unpopular instructor, and as the cause of fears in the minds of parents, lest if their children should go to Colombia, their morals might be endangered." The presentment concludes with a humble request that the doctor be removed from his office. On the other hand, the Governor of S. Carolina, in a message to the Legislature, on the 25th ult. speaks of the system of instruction and of Dr. Cooper, in the following manner:—

"The system of Public instruction is progressive, and bids fair to realize all the advantages which the guardians of the prosperity and happiness of the state have so fondly and anxiously anticipated. It is true, that a spirit of hostility against the presiding officer of the South Carolina College exists, and has been kept alive and inflamed by a limited number of sectarians. Their motives and objects have been very evident to the community at large, and the public feeling, thus excited, is rapidly subsiding and concentrating in one undivided opinion in favour of a gentleman, whose whole life has been devoted to the sciences and the arts, and who stands unrivalled in that excellence which knows no superior in acquirements, and is alike unsurpassed in his readiness to impart to the world the fruits of his unceasing labours. His fame is not confined to this country. If his religious tenets be in accordance with none of those that would remove him from his present situation, it is matter of little consequence to the students. Our constitution tolerates all religions, and legalizes none; and, if that section, which precludes those who have the care of souls, from legislation, is wise—it is equally important that they should not be placed in a situation where any particular creed or belief should be instilled into the minds of the rising generation. The clergy, generally, have taken no part in this business; and it must be pleasing to know, that notwithstanding the crusade which has been undertaken by a few against the President of the South Carolina College, that institution has increased rapidly in numbers, the acquirements of the students have surpassed those of any previous period, whilst tranquility and order have been preserved throughout the current year."

Respecting this message, the Editor of the National Gazette remarks:—

It is remarkable that the Constitution of South Carolina should be said to legalize no religion, and that her governor would exclude the clergy from the business of education, on the ground, that no particular creed or belief ought to be instilled into the minds of the rising generation. We are not told whether he would even have the American youth made Christians in the abstract.

### THE GREEKS.

Success appears to have attended the arms of this interesting people. The cruelties which they have endured from the followers of the false prophet, have inspired them with an apparently invincible resolution. The friends of liberty and religion in other lands are at length expressing their sympathy, and proffering assistance. In England a Committee has been appointed to receive contributions to aid them in their arduous struggle, and considerable sums have already been received. In our own country a degree of interest is beginning to prevail from which favourable results may be expected.

The Greek Committee in New York have resolved to publish an address to the public; to present a petition to Congress having for its object the recognition of the Independence of the Greeks, and have requested the Clergy "in different parts of the country and especially in the City, to preach a sermon in behalf of the Greeks' cause, and if judged expedient to take up a collection in its support."—In Philadelphia, a public meeting is to be held.—In the Colleges of Yale and Columbia, contributions have been made.

In Congress Mr. Webster has moved the following resolution:—

Resolved, that provision ought to be made, by law, for defraying the expense incident to the appointment of an Agent, or Commissioner, to Greece, whenever the President shall deem it expedient to make such appointment."

In moving the resolution, Mr. W. stated that it was far from being his wish "to commit the House, in this or any of the political contests of Europe, but whatever might be the case with other nations, we certainly ought not to be restrained from expressing, with freedom what are our views in relation to the Greek cause, so far as it may be done without committing ourselves in the contest. And he really did hope that we should shew to the world, that there is at least, one government which does entertain a proper view of that barbarous despotism, which under the eyes of Europe, has been permitted, by a system of the foulest atrocity. He did not desire that the resolution should be at present acted upon, but simply that it lie on the table for the consideration and deliberate reflection of this House."

The resolution was laid on the table, according to Mr. W's motion.

*A Sermon delivered in the Tabernacle Church, Salem, Mass. Sept. 25th, 1823, at the Ordination of the Rev. Edmund Frost, as a Missionary to the Heathen, and the Rev. Messrs. Aaron W. Warner, Ansel D. Eddy, Nathan W. Fiske, Isaac Oakes, and George Sheldon, as Evangelists. By Elias Cornelius, Pastor of the Tabernacle Church, Salem. Boston, printed by Crocker and Brewster.*

The text of this Sermon is Exodus, xiv. 15.  
**SPEAK TO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD.**

In an appropriate introduction, the preacher observes that so uniform has been the character of the Church "that nearly all the precepts and exhortations which have been delivered to it at particular periods of its history, may be applied to it, with little variation of circumstances at every other period;" and that although "it may not have again to break an Egyptian yoke, nor to pass through a great and howling wilderness, it has another and more extensive bondage to destroy, another and a more glorious victory to achieve,—the conquest of sin, and the emancipation of the world from its dominion, and while this work, or any part of it remains to be done, the inscription on its standard must be FORWARD.

The subject is considered under the following heads.

First. Christians are bound to go forward in the cause of Missions, because obedience to the command of Christ requires it.

Secondly. The wants of the Heathen are great, and demand that Christians should go forward in the cause of Missions with increasing energy.

Thirdly. I argue the duty of Christians to go forward in the Missionary work from the peculiar facilities which the present age affords for sending the Gospel to the Heathen.

Fourthly. The success which has already attended the cause of Missions is another reason why Christians should go forward in it.

Fifthly. Another reason why Christians are bound to go forward in this work is that the community are able to make far greater efforts to support it than have ever yet been made.

Sixthly. Another reason why the friends of missions should go forward, is, that they have pledged themselves and cannot go back.

Seventhly. The last reason, which I would mention, for going forward in the work of missions, is, that it is the cause of God, and will certainly prevail.

In the Improvement of the Discourse, the preacher remarks: 1. That if it is the duty of Christians to go forward in the Missionary work, it is evident what policy should be pursued by the Directors of Missions. Under this head he observes:—

If an adherence to this principle renders it necessary sometimes to make greater engagements than present means will enable them to meet, they must still go forward and trust to Providence for ability to meet them. Such, in fact, has been the policy of the largest and most efficient Missionary Societies in the world. The community love to see that something is doing, and nothing is more calculated to animate to greater efforts than the conviction, constantly pressing upon the mind, that greater efforts are necessary. It was a sentiment worthy of that great and good man who so lately stood at the head of Missionary operations in America ;—“An establishment in which the spirit of life dwells, will be in action—will be growing and advancing. An institution, depending upon public feeling and confidence, must act with an energy to supply continual impulse to this feeling, and life to this confidence. An organized body, created expressly for promoting the heavenly design of bringing all the dwellers on the earth under the sceptre of the Prince of peace, and making a part of the great system which for this end he has brought into operation and is himself managing and directing, must move on with him—must advance with the rest.”

In the second place he observes that “if Christians are bound to go forward in the cause of Missions, it is evident that they must increase their exertions and their charities in support of it.” To the remarks under this head, the preacher has added a note, in which he commends the measure proposed by the Prudential Committee of forming Auxiliary Societies and Associations. The plan suggested by them we have already published, and should it be adopted, as we trust it will, to a considerable extent, we may hope it will form, to use the language of the Author of this Sermon, “a systematic charity, whose flow is regular and constant, like that of the perennial spring.”

Ministers of the Gospel, are for the most part, so much occupied by the duties of their several parishes, that they cannot, except indirectly, forward the purposes of the American Board; but without assuming the office and the labour of Agents of that Board, they can all of them render an essential service by assisting in the formation of Missionary Societies and Associations, for which proper and efficient officers can be found, without diverting the minister from his more appropriate employment. Such Societies should be formed in all parts of our country, and none can estimate the good of which they would be productive.

The Sermon before us, concludes in the following manner..

3. The subject, which we have been considering, affords strong encouragement to those who have devoted themselves to Christ, as Missionaries.

Their work is indeed arduous, but they do not labour alone. It is self-denying, but there is connected with it a glorious reward. Thousands in

heaven and upon earth co-operate with them, while God himself declares, that the cause, in which they are engaged, shall finally triumph. Yes, beloved Heralds of Salvation, *it is a cause which will, and which must go forward.* Whether you witness the fruit of your labours, or not, they will not be lost. A generation is preparing who, though they may not see your faces, will yet come to your graves, and call you “Father.”

Such my Brother, is the work to which, after the most solemn deliberation, you have devoted yourself. The privilege to which you aspire, is one for which the chief of Apostles counted not his life too dear a sacrifice. May his spirit be yours! And may the same Saviour, who caused his consolations to abound at all times and in all places, even more than his sufferings, bestow his continual smiles upon you, and send you the aids of that Almighty Spirit, without which your best efforts will accomplish nothing. You go to strengthen a band of missionaries, who occupy the first station ever made upon the shores of India by American churches.\* But this is not their only pre-eminence. They are first also in trials. Sickness and death have invaded their dwellings, and again and again lessened their numbers. You go, dear Brother, to help repair their loss, and to give them one more pledge, that they are not forgotten. Tell them that we still bear them on our hearts, and sympathize with them in all their trials; that although they have not yet been permitted to reap the fruit of their labours in seeing the Heathen converted from their idols to the living God, neither they nor we have occasion to despond. He, whose is the residue of the Spirit, will, we doubt not, cause the seed they have sown to spring up, and make both they that have sown, and they that reap to rejoice together.

A little more than eleven years since, my Brother, the lamented Newell stood where you do! In this house of God he received, as you are now about to receive, a charge to go far hence to the Gentiles; and it was here that he left the pledge of his fidelity, which, alas! too soon he has redeemed with his life. Henceforth you are to labour by the side of his grave! As you stand over his ashes, you will not forget the charge, which you, also, received in the same place with him—not the pledge, which you there left behind you. May God help you in like manner to be faithful unto death, that when your dust shall sleep with his, and your spirit shall be rejoicing with his in glory, future missionaries may be stimulated by your example, and unborn generations may look back and bless the hour in which you were consecrated to Christ and the Heathen!

\* The first missionaries, who sailed from America to India, were the Rev. Messrs. Newell, Nott, Hall, Judson and Rice. The two latter became connected with the Baptist Mission, and the three former established themselves, after surmounting extreme difficulties, at Bombay. It was a circumstance, which gave particular interest to the Ordination of Mr. Frost, that he was destined to this station and set apart to it—in the same house where, on the 6th of February 1812, the first missionaries were consecrated to their work. The Rev. Mr. Newell died on the 30th of May 1821, of the cholera Morbus, after an illness of only twelve hours. It may be proper here to say, that as the occasion on which the Sermon was delivered had particular reference to Mr. Frost, the closing address was confined to him.

**OBITUARY.****GOV. TREADWELL.**

The death of this great and good man, which occurred on the 18th of last August, was announced in our paper at the time. The last Christian Spectator contains an interesting Memoir of his life, which is too long for our limits. After enumerating many important incidents and traits of character which are rarely found in any one man, his biographer observes—

" But we are yet to view this excellent man in another sphere. In the Church of God, his labours were not the least important. As a member of the church in Farmington, those who have been companions of his course can best appreciate his usefulness. More than twenty years he was a deacon of that church, and while he sustained the highest dignities of the state, he did not decline the ordinary duties of that office; but remarked that "he should be well satisfied with it, could he be conscious that he honoured the office as much as the office honoured him." Of Ecclesiastical Councils, he was a frequent and useful member. Of the Missionary Society of Connecticut, he was one of the original Trustees; of these Trustees, he was the first chairman; and this station by successive appointments, he continued to fill, till, on account of his advanced years, he declined a re-appointment. He was also one of the Commissioners who formed the Constitution of the American Board for Foreign Missions, and devised the measures for effectuating the important object of their commission. Of that board he was the first president, and in this office he continued till his death which occurred on the 18th of last August. How various were his labours! How extended was his usefulness. To have lived in such a day was a privilege. To have lived in such a manner was grace indeed! In reviewing his course we are naturally reminded of the inspired declaration, "it is not in man that walketh to direct his steps." Public life was no part of his original plan. He had a native self-diffidence, which rendered the prospect of promotion rather unwelcome than pleasing. Though he uniformly found his powers so far equal to the stations assigned him, that he filled them with ease and reputation; yet till the very close of his public action, he preferred a connuance in the offices he held, to the more elevated in prospect. By a series of appointments which he neither sought, nor could have originally expected, he was led "in a path which he knew not."

In the life of this great and good man we are furnished with another example of the success of persevering intellectual effort. His first attempts at classical learning, were, at least in his own view, rather discouraging than flattering. His perceptions were not quick; his imagination was not brilliant; his memory was not uncommonly retentive. His attainments were rather the result of patient investigation and laborious thought, than of rapid glances and single efforts of mind. But he was ardent and persevering in his pursuit of objects which his judgment approved; he was thorough in his investigation of the subjects which he examined; he frequently reviewed the ground which he had possessed; and thus while the clearness of his conceptions rewarded his toil, they rendered his future acquisitions continually more easy and delightful. Probably the native-

texture of his mind was more than commonly adapted to clearness of discernment and strength of reasoning, but it was in the manner just described that he early became respectable in classical learning and in legal science. It was by the same habits continued through all his following years, that he acquired his singular power of distinguishing truth and equity amidst the subtleties of deceit and the coverings of wrong. Mathematical science employed a portion of his study through life, he frequently renewed his acquaintance with the classics; and one of the favourite employments of his leisure hours was that of writing on some of the most important truths of revealed religion. In the midst of numerous public engagements he furnished several interesting articles for the religious periodical publications of the day, and in his later years, principally for his own entertainment and improvement, he wrote a series of theological essays which are still preserved. It was by such discipline, with no splendid library, and no advantages above what thousands of his contemporaries enjoyed, that his mind was formed, and that, as the result, he united in himself, in a perfection rarely found, the characters of a jurist, a civilian, and a divine.

In the life of Gov. Treadwell, we have also a striking example of the triumph of intellectual and moral greatness over some of the most dreaded obstacles to eminence. He had no superior advantages of birth, of patronage, of personal appearance, or of courtly address. He had no peculiar power of delighting the social circle with the sportiveness of fancy, nor of swaying the public assemblies by eloquence of appeal. In short he was not in the common import of the term, a popular man. He was not formed either in his constitutional mould, or in his habits of life to be popular. But such was his intellectual power and moral worth, that he rose superior to these disadvantages and obtained a merited distinction among the eminent and useful men of his day. His life has also furnished an instructive illustration of the power of evangelical faith to sustain the constancy and peace of the mind in trying vicissitudes. It was to him among the most painful circumstances of that change, in the political habits of the State, by which he was discontinued in the last and highest office with which it had honoured him, that, by his previous resignation of his other offices, as being in public opinion incompatible with this, he was thrown out of the employments with which had been associated the habits of his life. After more than thirty years of public service, he at once found himself in a condition of vacancy as to any single object of a worldly nature to animate his exertions. Besides this distressing circumstance, he experienced a series of bereavements and other domestic afflictions which rarely falls to the lot of any single individual. But throughout these scenes, his fortitude was unshaken, his meekness was scarcely ruffled, and even his usual cheerfulness, was with few interruptions, preserved. Nor could his equanimity be ascribed to a defect of natural sensibility. Nothing could be more false than the impression that he was stoical. His intimate acquaintances were often witnesses of an ardour in his affections, and a susceptibility of feeling, proportioned to the strength of his apprehensions. But they also knew his confidence in God; his adoring views of the divine government; his unfeigned humanity and filial submission.

In the ordinary scenes, as well as on the great occasions of life, his piety shone with steady lus-

tre. His attendance upon divine ordinances was uniform and exemplary. The retired circle for devotion and religious communication, as well as the public assembly, could command his presence, and awaken the strongest feelings of his soul. Familiar as divine truth was to his contemplations, he was always entertained, and often melted, even under the most plain and unadorned exhibition of it. In the intercourse of social and relative life, the same exalted virtue was conspicuous. He could safely appeal to all who knew him, that "in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, he had his conversation in the world." They could have no doubt that his declarations, his professions and his conduct, were the true index of his heart. He sought no disguise, for he was conscious that he needed none.

His closing scene was eminently peaceful. For several of the last years, it had been apparent to his near friends, that he had been fast ripening for glory. His many leisure hours had been almost entirely devoted to spiritual contemplations and exercises, and the interchange of kind affections. He had appeared to have but little relish for any reading except the Scriptures; and his partiality for the New Testament, and in the original language, was retained to the last. His impressions of divine truth had become apparently more deep; his christian sympathies more tender; and his general character adorned with a more soft and engaging lustre. This was particularly manifest in his last illness. Seized with a distressing malady about a week before his death, when his constitution was remarkably unimpaired for his years, he anticipated a painful death. His love of life, and his attachment to his friends, never appeared stronger than then; nor was he ever more serene in prospect of any event, than he now appeared in prospect of death.—Though frequently his bodily pain was great, a by-stander would scarcely suspect it, either from his appearance, or unless he was directly questioned concerning it, from his conversation. The foundation of his hope was sufficiently expressed in the declaration, "Had I not a better righteousness than my own, I must fall,"—and his prevalent state of feeling, in this, "I hope I can say, the will of the Lord be done,"—and, after a short pause, "I think I can say from the bottom of my heart, the will of the Lord be done." And at another time, "Thine is the kingdom, and the power, and the glory." God was his refuge. The will of God was the consolation, the solace, the end of his life; and the same will was the centre to which his thoughts and feelings inclined in death. And now, with more exulting joy, and loftier strains, we doubt not, he repeats the ascriptions, "Thine, O Lord, is the kingdom, and the power, and the glory, for ever."

#### REVIVALS IN CONNECTICUT.

*Extract of a letter to the Editor of the Christian Mirror, dated Bolton, Conn. Nov. 25th, 1823.*

Dear Sir,—"The revivals of religion in the eastern part of the State of Connecticut has perhaps never been more interesting than within a few weeks past. I propose to give you the outlines of it from its commencement. It has heretofore been a

common remark, among christians, that revivals have ever been much less frequent, and less powerful, in the eastern, than in the western part of this state. Many of these churches have in years past been favoured with seasons more or less reviving; but never with such a general and powerful refreshing from the presence of the Lord.

This revival commenced in Somers June 1822; and has continued, increasing and spreading like a fire from house to house, and from heart to heart, over sixteen or eighteen churches and congregations, with more or less power and rapidity until the present moment.

The following towns and societies are contiguous, and have all shared in one extensive revival:

In Somers, 150 have hopefully been made the subjects of divine grace.—In South Wilbraham 100.—In Ellington it commenced with power in one congregation, and, within a few days, a number were rejoicing in hope, when all at once it stopped!—In Tolland, during one week 30 were rejoicing in hope: the number of hopeful conversions there is 130.—In North Coventry 120.—In South Coventry, North Mansfield, and South Mansfield, about 100 each.—In Columbia 40.—In Lebanon 90.—In Goshen 30.—In Bozrah between 60 and 70.—In Montville 90.—In Chaplin 50.—The work has recently commenced, and is advancing with power in Hampton,—and within a few weeks, 50 or more are rejoicing in hope.

Within a few weeks past the spirit of God has descended with an overwhelming power in Millington, and Colchester. In the former place about 70, in the latter, 60 are already rejoicing in hope. They have never before witnessed the like in rapidity, power and extent. In the above cluster of towns all contiguous, more than 1300 souls have hopefully experienced a saving change in the congregational churches since the commencement of this revival; and of these, more than 800 have already made a public profession of religion.

In Chatham also, the work has been interesting; about 70 are rejoicing in hope, and 50 or more have made a public profession. In Millington, 55 are expecting to unite with the church on the next Sabbath. In Hampton, Colchester, and Millington, many are now anxious for their souls, and inquiring "what must I do to be saved?" New instances of sinners under conviction, and of others, 'who have the new song put into their mouth,' are daily occurring in these towns. The prospect of the continu-

ance, and spread of this work is as favourable now, if not more so, than at any former period. ‘The Lord hath done great things for Zion, whereof we are glad.’ And let all her friends humbly rejoice, and bow, and give thanks, and exalt his name together.”

Your friend and brother,  
ASAHEL NETTLETON.

#### LIVERPOOL BETHEL UNION.

*Extracts from the Reports of the Committee.*

One venerable looking sailor called upon one of the secretaries; he stated he was seventy years of age, and had sailed out of this port from a boy, but had never thought of those things which are eternal, nor did he ever think that he had a soul, any more than the beasts which are in the highway, till about a twelvemonth back. He was as usual idling about the dock, when passing by the Floating Chapel, and seeing some seamen enter, he thought he would go in to rest himself; a person was in prayer, and his attention was directed to the substance of his prayer; to use his own language, “the whole freight was the salvation of sailors,” and he bore hard upon old sailors, that the devil should not make prizes of them, and carry them into the port of hell, &c. He said he kept his eye upon the person who prayed, and when he got up from his knees, his surprise was great to find he was a young man, and a sailor. I began to think, said he, if this youth so sincerely prayed to God, and for salvation from hell, it was full time I should “bust ship and steer an opposite course. I saw that I had been carrying on all sail to the devil, but would now bear away to the Chapel, to hear if there was any chance for me to escape eternal shipwreck.” “I have attended, sir, constantly for near twelve months, all weathers, when my health permitted, and I can now join in praising God, who remembered me in my low estate, for his mercy endureth for ever. Truly am I at my age, a brand plucked from the burning; and the blessing of an old seaman be upon you all. Amen.” The tear of gratitude sparkled in his eye: he bowed, and slowly departed.

One of the Secretaries of the Liverpool Seamen’s Friend Society, stated that after one of the Bethel Meetings, he entered into conversation with a captain of a vessel, who is one of the constant traders to this port from the United States. He related the following providential escape from shipwreck, which exhibited (as he observed) the miraculous influence of God in bringing a notorious blasphemer, and vile sinner, “out of darkness into his marvellous light.” The narrator was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction stood before him, yet he felt unmoved, and fearlessly dared the worst, for his heart was hard as the rocks he was fast approaching. The vessel, after receiving considerable damage, was driven upon a reef or rocks on the northern coast of Scotland; himself and most of the crew reached the shore in a boat; he saved his papers and some clothes: it was in the afternoon of the day; the coast was rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm house; he entered, and related his misfortune and situation:

the kind host and her wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee.

#### SYNOD OF KENTUCKY.

The last Report deplores the prevalence of infidelity, particularly in Lexington, Frankfort and Lancaster. “It is worthy of remark, that in those places where Universalism, and other false views of Christianity are attempted to be taught *there* open infidelity soon rears its head.” The prevalence of Sabbath breaking is also lamented, in the forms of family visitations, journeys, and staying at home from one of the services of the Sabbath. On the other hand, there are some circumstances in the state of the Church, that are favourable. Several vacant churches have been supplied with pastors within the last year. In most of the churches there appears to be a growing reverence for the Sabbath, and Sabbath schools are beginning to be extensively organized—some of these contain near 200 scholars. The monthly concert for prayer, and other week day prayer-meetings, are well attended in several congregations. Bible and Catechist classes have also been formed. Most of the churches are gradually increasing.

*Ch. Mir.*

#### TRANSYLVANIA UNIVERSITY.

Rev. John M’Farland, of Paris, Ky. proposes to publish a series of numbers, in the pamphlet form, upon the present state of things in this institution, which he thinks calls loudly for reform. It is a flourishing university, having a medical and a law department, liberally patronized by the legislature, and collecting every winter between 4 and 500 young men within its walls. It is said to be under “Socinian influence,” and its President is known in New England to be a scoffer at evangelical sentiment and vital religion; while the people of Kentucky, who support the institution are not of the same mind. A writer in the Pittsburgh Recorder asserts, that “not one Socinian congregation has been formed on this [the western] side of the mountains, except one in the city of Pittsburgh.”

*Ib.*

#### CATHOLICS IN AMERICA.

Dr. England, Catholic bishop of Charleston, S. C. is using great exertions to introduce his preachers into that section of the union; and is looking to Ireland for a supply. Thus, while Protestants sleep, the errors of popery may be extensively propagated, even in America.

*Ib.*

## POETRY.

*For the Religious Intelligencer.*

WE DO NOT PART FOR EVER.

The ideas contained in the following lines, were suggested by hearing a discourse from Colossians ii. 5.—*Though I be absent in the flesh, &c.*

Though many a mountain's craggy brow,  
And many an ocean wave,  
Between the land that holds us now,  
And that which first our being gave,  
May raise its haughty head on high,  
And seem to part us, aye forever,  
Thy barriers, nature, we defy  
Our kindred minds to sever.

Far distant though the land may lie  
That bears the friends we greet,  
There is an altar in the sky,  
Where all our hopes and interests meet ;  
And there, though these abodes of clay  
Be parted by the roaring ocean,  
There our united spirits may  
Mingle in sweet devotion.

And when stern, unrelenting death  
Has cast his final dart,  
And these frail limbs untun'd by breath,  
Shall sink and moulder, far apart,  
Yet shall our souls ascend the skies,  
And meet again, with sweetest wonder,  
Where sorrow never wets the eyes,  
And lovers never sunder.

And then, a happier time shall come,  
—These bodies too shall meet,  
Shall wake, and leave the dreary tomb,  
In form and righteousness complete ;  
Shall rise, and meet the Lord above  
To join, and reign with him forever ;  
And, knit by one Eternal Love,  
We cannot—cannot sever.

HUDSON.

---

THE GUARDIAN,  
OR  
YOUTHS' RELIGIOUS INSTRUCTOR.

It is now about five years since the subscriber commenced the publication of the *Guardian*. At the close of the 1st volume he relinquished it into other hands. It has since undergone several changes, and has been managed so as to afford no compensation to those who have published it. But it has continued to rise in reputation, and it still retains a respectable list of subscribers, who regard it as a work of much merit and usefulness.

The importance of a periodical publication for youth if well conducted, is acknowledged by all. Appearing in monthly numbers, and partaking in some measure of novelty, which is pleasing and interesting to all; it has an influence on the minds and morals of youth, and is calculated to excite a taste for useful reading that cannot be produced in any other way.

Published every Saturday by N. WHITING.—Price, advance, \$2.50. Six copies, \$2, with the 13th gratis.

## CONTENTS—NO. 28.

Bombay Mission	449	Philadelphia, want of ministers	well	461
Osage Union Mission	450	College of Carolina	Revivals in Connecticut	462
Great Osage Mission	453	The Greeks	Liverpool Bethel Union	463
Palestine Mission	ib.	Mr. Cornelius' Sermon	Synod of Kentucky	ib.
Home Mis. Soc. Eng.	454	Obituary—Hon. J. Tread-	Transylvania University	ib.
Irving's Orations	456		Poetry	464